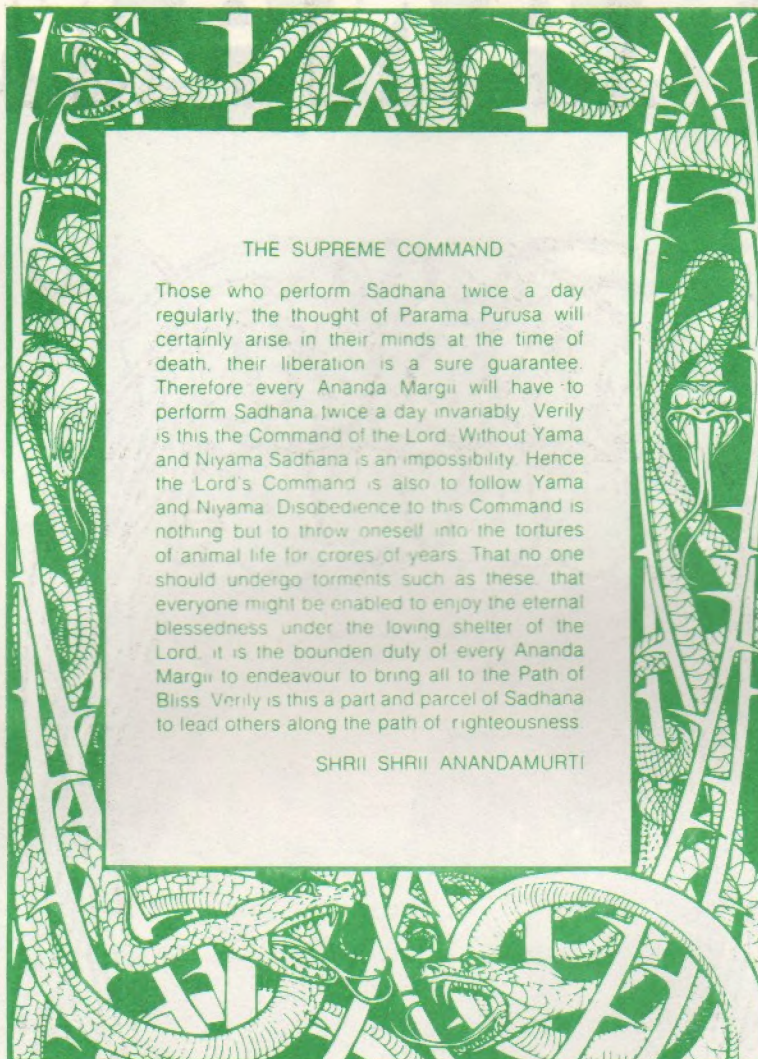


PRANAM



OCTOBER 58^{ay}

ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER



THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

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At the root of dhyana is the form of the Guru;
at the root of puja is the feet of the Guru;
at the root of the mantra is the word of the Guru;
and at the root of all liberation is the Grace of
the Guru.

TAPAH-

Fire of Purification

A talk given by Didi Cinmayiji
at the September UKK in Sydney.

The Supreme Purpose of a sadhaka, of a child of Baba, is to lead every one towards the Supreme Desideratum. Baba reminds us in the Vanii, our Supreme Goal is to achieve that Supreme Desideratum ourselves, to know Baba completely as ourselves and in doing so, as we strive to achieve that goal, to lead others along the path of bliss, to bring the whole of society to a more elevated state.

Baba wants us to move with all speed. This goal is such an exalted goal, the highest goal that any being can achieve, that we don't have any time to waste in working to get there. Baba says that in this lifetime the goal on the individual level, the goal of achieving the Supreme Desideratum is possible.

In fact He's here that all of us may achieve that. But He stresses speed. We have to increase our speed. We have to increase our speed a thousand times, Baba says, and He says that we have to work relentlessly, not just work, but work relentlessly, pushing aside every single thing that might remotely come in our way, not just the obvious obstacles, but also the possibilities, we have to sweep aside and just keep on working towards Baba as the Polestar.

Baba tells us that, in trying to achieve this goal, we have this one physical body with all its limitations, but with all its



incredible potential also. And we have to utilize this body but we have to treat it also as a vehicle, as merely the clothes we are wearing in order to live out this life and achieve our goal. And you know a little child, because it's young and full of life, will go out and play and it won't care about its clothes, it will just get right into what it's doing and really enjoy itself. A child really knows how to play, it knows how to live. And at the end of the day, the father or mother throws up his or her hands in horror seeing the state of the clothes the child is wearing. But

it doesn't matter. The parents will simply change the clothes and the next day, the child will have new clothes to do whatever it wants with, but still to enjoy and make the most of the day.

And in the same way, we have this body and the clothes that Baba has given us in the form of this body are here to be disregarded in the sense that it doesn't have to come in the way of what we want to do. We just have to work with all speed, get the maximum enjoyment, the maximum purpose out of life and utilise everything we have to achieve the goal. In this way we have to keep on increasing our speed.

How is it we increase our speed? How is it we increase our speed a thousand times which Baba tells us to do and achieve our purpose in this lifetime, not in lifetimes to come? The way is by TAPAH. Tapah is the means whereby we increase the speed of our mental development beyond any other means. Why? Because the way to reach the State of Supreme Purity, Supreme Peace, Supreme Happiness, is a cleansing process. We have to be constantly purifying ourselves through action. Baba says that Shaoca, the cleansing of the mind and the body, may or may not involve suffering, but Tapah, you will understand, is the performance of any action willingly taking on suffering in the process of doing that.

In other words, not only do we have the reaction of the performance of an action, but we also have an added action going on within us, a purifying fire which is generated by an action undertaken with no thought of self, only with the thought of serving the Supreme, of doing what Baba wants us to do.

This concept in our society is so completely distorted and obscured, and we can see this in the models that society offers us.

I found once that it was interesting to look at the different deifications of the Hindu religion. If you look at the way the female, the goddess, is personified, you find that in Hindu mythology, the female aspect of being is deified not only in the form of a sugary, pink and white, benign, benevolent passive type of being, but also as Kali or Durga, for example. Kali is usually depicted as ugly, hideous actually, with fangs and dripping blood, holding a dagger and so on, and Durga is personified as beautiful but fierce, terrifying, riding on a tiger, and wearing a necklace of skulls. To our westernised concept, they are ugly and terrifying, but actually there is beauty in them, in the same way as there is beauty in the terrifying aspect of a raging fire. The fire is tremendously destructive but at the same time, one feels beauty in it, one is uplifted by that beauty which is inherent in the fire.

Now take our own self concepts. Women, for example, in our society are taught basically to negate, neglect and deny this aspect of themselves. It's not considered to be feminine, to have any sort of aggressive, destructive, terrifying aspect to you. And similarly, brothers are taught from childhood, that it's alright to be aggressive and so on, but they don't associate that with the feminine aspect of themselves. And so one whole aspect of ourselves, as brothers or sisters, is being distorted. Both in Hindu religion and in Western religions, there is no balance. The whole isn't portrayed, only a part is held up to us and so we're not complete beings.

But in the practice of Tapah, what we are actually doing, is bringing out that particular aspect of us which is being neglected. What we're doing is embracing the idea that punishment, in other words, the exper-

ience of some pain, of some difficulty, even death, can be a benevolent thing, that it's not necessarily a negative undesirable. And you know, Baba in our conduct rules, stresses the need for punishment.

We were brought up to think of punishment as something to be avoided if possible. We have so many distorted values in this society where we'll do so many things which are wrong and we'd rather feel guilty about them. It's easier for us to feel guilty about the things that we do than it is for us to readily ask for punishment, and take on that punishment and feel the benefits of it.

But Baba switches this all around and says that whenever a mistake has been committed, one should admit it immediately and ask for punishment. When we first became Margiis, how many of us have looked at this and thought "What?" It was so far from our ordinary concept of what we should be doing. But then as we develop in 16Pts and in our sadhana, we begin to realize the benefit of it, how, if you do something wrong, and you don't take any steps to rectify it and nobody punishes you for it either, what happens is you get a load inside your mind and that load is far more difficult to bear than the actual experience of some punishment. In fact, it stays with you and it will accumulate, the mind will return to it consciously or unconsciously and it becomes something which becomes tremendously repressive; it holds us back.

So for a sadhaka, for a spiritualist, if one is guilty, one takes on punishment and then guilt plus punishment really equates to innocence. And we can really feel this, when we do something wrong and we ask for punishment either from a person or from Baba or from yourself. (You know how



Baba says in Carya Carya II, if one does something wrong and it goes uncorrected, then one should purify oneself by fasting.) So somehow or other we have to keep on rectifying our mistakes. I'm sure all of us have experienced when we do this, we get a feeling of inner calm, a feeling of release and relief, of a feeling of being closer to Baba. That feeling is a feeling of purification and purity is equated with innocence. So guilt plus punishment equals innocence.

Baba is Taraka Brahma in human form. Baba is here for the Supreme Purpose. There is no greater purpose for which any human being is born than the Purpose for which Baba is here and the purpose for which we, as His children, are living. So He doesn't just stop there, one step above conventional morality. He is saying that we should not only accept punishment for what we've done wrong, He goes even further and says that we should also accept punishment even when we do everything absolutely right. We see this in His

example and in His conduct rule where He says we should always be ready to accept sufferings as rewards and become the ideal sons and daughters of the Cosmic Father. What greater thing could we strive for than that?

This brings me back to the whole idea of Prakrti, the operative force of Purusa, being expressed in our lives and in the universe, as, not only a beautiful, benevolent being, but also as a terrifying, fierce, destructive being - a punishing entity. Prakrti is punishing all the time. If we don't punish ourselves, Prakrti will punish us much more severely than we would punish ourselves, because as wrong-doing goes on being uncorrected, the need for punishment becomes greater and more intense. In other words, greater punishment is needed to rectify something which is long established as a wrong. So as society keeps on doing wrong things, Prakrti's force is building up to punish, to destroy, to cleanse and purify.

One thing Baba said to a Margii in Bombay recently was that previously man's natural capacity has been enough to withstand disasters and these have been man made disasters. But soon, what is coming, is natural disasters of a tremendous proportion that we haven't seen before and man's capacity will no longer be sufficient to withstand them. Only Sadhana and 16 Pts, Baba says, will be able to help in that situation. "Even I cannot help you," He said, "Only Sadhana and 16 Pts will be able to save you."

So we have to attain not just a natural human capacity, but a divine capacity, and live our lives as Baba wants us to, is by being able to inculcate the attitude that sufferings are really rewards, that even if we know we have done nothing wrong, whatever apparent punishments come to us, are there as an expression of the Divine Benevolence.

So as guilt plus punishment equals innocence, innocence and punishment equals divinity. Really we have to be embracing punishment. We have to be looking for sufferings and not in a martyr-like way, but in a way that is truly spiritual - that means that if ever, in any circumstance, we can take on more difficulties and relieve others of their burdens, then we do that and do it gladly!

Baba, in one Vanii, says that it's not enough just to shoulder one's own burdens - that is commendable, but the really great thing is when one is ready to shoulder the burdens of others.

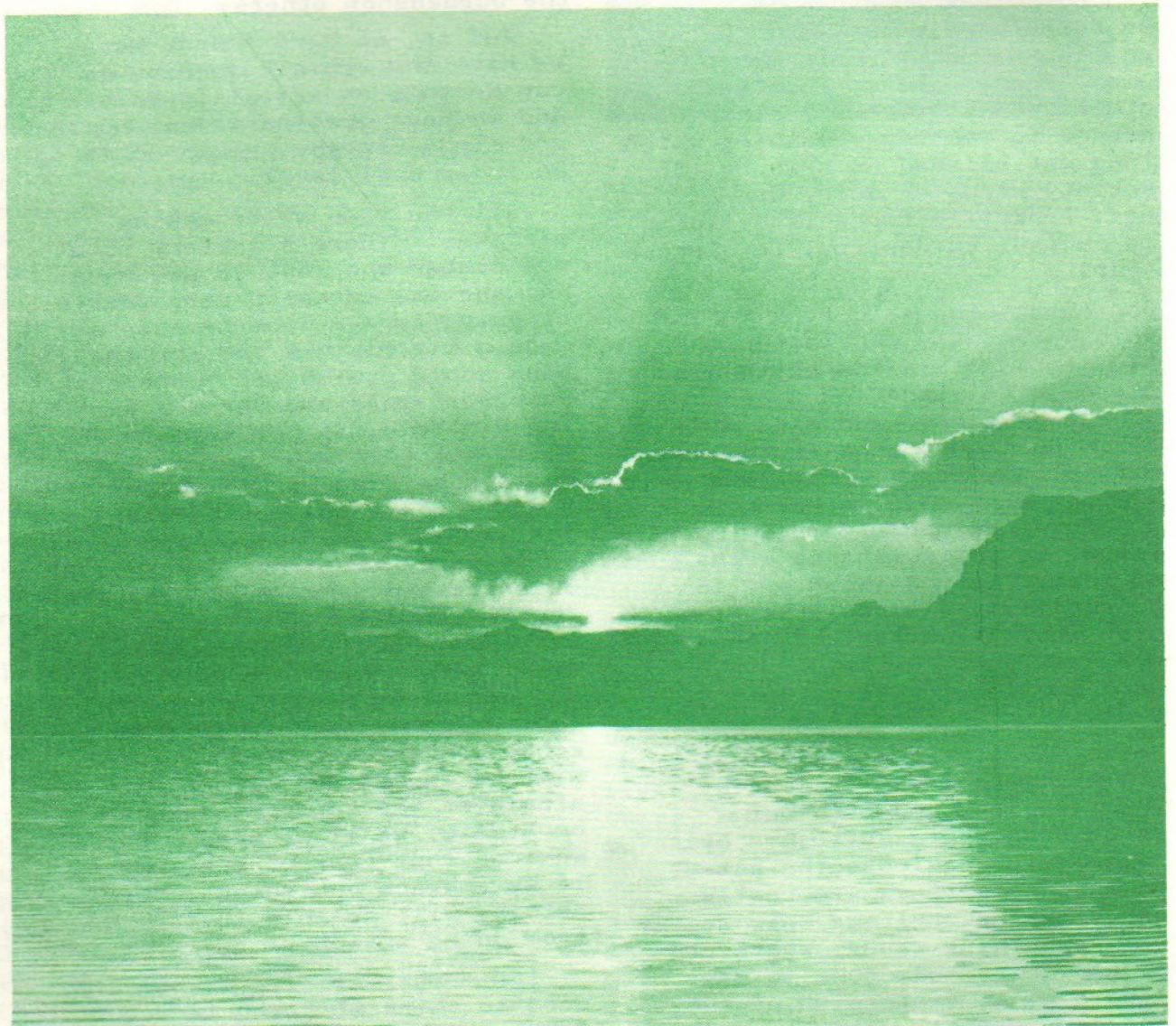
And so, we have Ananda Marga, we have the vehicle whereby we can do this on a social scale. And we have our individual bodies and minds whereby we can do it on an individual level.

All the time we're making mistakes. There's a story about one sister who went to see Baba and she was actually very fearful of going to see Baba because she'd made a big mistake and she thought Baba would punish her. She quaked in before Baba and she was expecting Him to blast her through the roof, but Baba did the opposite - He told her: to err is human. I don't mind if you do mistakes. You just go on doing action and don't worry about the consequences. He doesn't mind if we make mistakes. The first most important thing is we have to act. The characteristic of life is to act, to be dynamic and not to be fearful. The thing that holds us back is fear of the consequences, of punishment for mistake in action. If we're afraid of the consequences, we'll be static, we'll be dead. But if we lose that fear of punishment, if we embrace punishment, then nothing will be able to stop us from doing action.

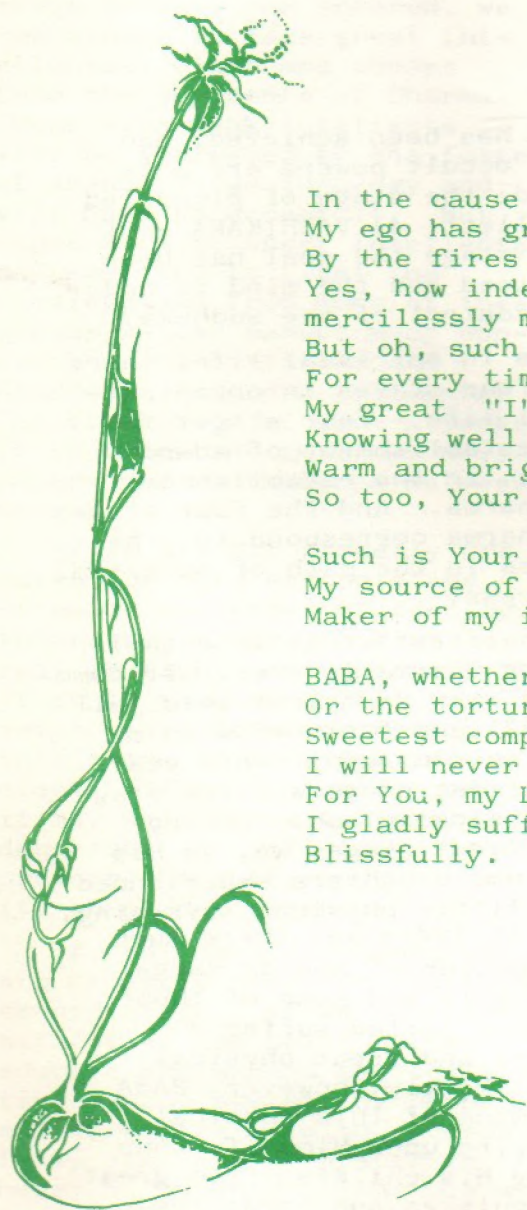
I remember at first, when I used to think of going to see Baba, I used to think, I wonder

waht He'll say to me, I'm so bad here and I do this all wrong. I used to look at Baba's picture and be unable to see anything but Baba looking at me in a way that was just pointing out all the things that I was doing wrong. Gradually that fearful approach has changed in me and I know that there is so much a difference in myself because of it. We must relate to Baba only as a loving entity, to transcend that fearing thing of, "Well, what'll Baba say if ... "

When we do action, we want to just be feeling only to please Him. At the same time we want to be embracing that aspect of Himself, that aspect of His Prakrti, which He gives us in His benevolence to correct us if we are wrong and also which He will give us if we ask Him for it, even if we are right. Because we want to increase our speed a thousand times, a 1000, 1000, 1000 times, because this life is a very special life ..



Sweet Surrender



In the cause of Your Cosmic Flow
My ego has gradually been consumed
By the fires of Your Benevolent Love.
Yes, how indeed it burns me so,
mercilessly my ego is tortured into surrender.
But oh, such joy my heart feels at this
For every time my little "I" suffers in pain
My great "I" smiles in bliss at Your Game
Knowing well that just as the rays of the sun
Warm and brighten even the dulllest of days,
So too, Your sweet Love warms and brightens my heart.

Such is Your Love and Grace
My source of courage and faith,
Maker of my indifference to ego's pain.

BABA, whether in the pleasures of heaven
Or the tortures of hell,
Sweetest companion, dearest friend,
I will never leave You,
For You, my Lord, my Ideology,
I gladly suffer and sacrifice ...
Blissfully.

Narada Muni

FOUR STAGES

Jayanta Kumara



On the path of spiritual progress, the sadhaka moves through four phases: 1) YAT-IMAN - making efforts, the stage of physical clash, where the sadhaka tries to control the extroversal tendency of the mind; 2) VYATIREKA - making efforts in a particular direction - there may be success or there may be failure; the stage of intellectual clash; 3) EKENDRIYA - some degree of control over the

mind has been achieved, and here occult powers are attained; the stage of pinnacle intellect; 4) VASHIKARA - of this stage the goal has been attained and the mind is under the control of the sadhaka.

As in spiritual life, there are four stages in organizational life - four stages in the establishment of Ananda Marga, in the establishment of Dharma. And the four stages in Dharma correspond to the phases in the path of spiritual progress.

The first stage in establishing Dharma is over. It commenced when BABA went into jail in 1971 and finished when He came out in August this year. This first stage was the stage of physical clash. During this first stage, we, as His sons and daughters experienced very little physical suffering. Only in India was there much persecution of Ananda Marga physically and some of those who were jailed suffered torture and great physical pain. Mostly, however, BABA took much of this physical suffering upon Himself, thus saving His children from great difficulties and hardships.

Whatever the enemies of Ananda Marga and Dharma did in this first stage, they did

not criticize our ideology - they simply passed over it in their efforts to destroy Ananda Marga with brute force alone. At the end of the first stage, Adharmic forces had accepted the existence of Ananda Marga as an indisputable fact, though they had not accepted our superiority or supremacy.

In the second stage, the stage we have now entered, we can expect to face great intellectual clash and abuses from the opponents of Dharma. Those with weak intellects will be impressed by the force of Ananda Marga ideology and will have to accept it. But those with stronger intellects may well try to fight the ideology and from some of these groups we can expect much opposition and criticism and slander. In order to counter the likelihood of such attacks it is important that our newspapers and mouthpieces be very strong.

If we are not properly prepared for this second stage - if we do not know the ideology thoroughly or are lacking in zeal to fight and implement it - it could take as much as six or seven years to move through this stage of intellectual clash. If that should happen, it may well prove extremely dangerous and will unnecessarily prolong the suffering of humanity on planet earth.

If, on the other hand, we are properly prepared for this second stage - if we have adopted strategies and policies that educate and expand the collective psychology of the people, and if we are able to successfully create a deep stir in the heart of humanity - then it will be possible to move through this second stage in only two years. To move through this second stage rapidly, every Ananda

Margii must be ideologically strong and intellectually prepared.

By the end of the second stage, many of our enemies will have accepted our supremacy or suzerainty, and to a greater or lesser extent, they will have recognized our leadership.

About the third stage, it is only possible to speculate. Focussing excessively on a future stage before its proper time, may well result in impeding the work and mental development required to successfully complete the present stage. However, since there is a parallel between the four phases in spiritual progress and the stages in establishing Dharma, the third stage could be nothing less than the "War of Dharma".

The final stage is the stage of victory. Here, the battle has been fought and won and a new era in the history of humanity on planet earth will have been established. Dharma will prevail. Victory to Dharma!

(Note: The ideas in this article have been put together from notes taken at informal darshans given by BABA shortly after He came out of jail.)

MARRIAGE

Acarya Abhiik Kumara

(Although this article appeared in PRANAM about a year and a half ago, we have decided to reprint it because of requests from various people for it.)

*Like the light attracting moths
Reveling in the glow
You, Bibi draw us close
And make us happy
Charm the raindrops to gold
As they fall.*



Today there are many popular misconceptions about marriage - both outside and inside of Ananda Marga. Herein I hope to elucidate what is the relationship between marriage and the spiritual path and what is the ideal behaviour for a married man, for a married woman.

When one embarks upon the spiritual path, when one is initiated into Ananda Marga, certain oaths are taken. Among these it is clearly indicated the responsibility to help others - which means all others - to the best of one's ability. In other words, one takes an oath and is entrusted with a sacred mission to perform the maximum amount of service possible for that unit being. This is the duty of each spiritual aspirant, each Ananda Margii. Now the size of this

Universal Family is incalculable but on the face of this planet there are almost three thousand million human beings of whom more than four fifths are being grievously exploited (even to the point of starvation). If one then decides to marry or is already married, then besides concern for the Universal Family there must be found in trying to meet the needs of both the Universal Family and the small family. It will not be right and proper to ignore one's duty in either direction.

This is not easy - in fact it is more difficult for the married person to be balanced in this regard than for the unmarried person, because the married person has two families to be concerned with while the unmarried has only one. To

follow aparigraha properly is not to apportion any more of one's energy or wealth to one's small family than the bare minimum standard, in order that the surplus energy and wealth may go towards the service of the Universal Family.

Is it possible for the married person to do as much service to the Universal Family as the unmarried person? No, I will not say that this is either possible or to be expected because of a necessity (and as per the marriage vows) some degree of the married person's attention must be diverted from the concern for the Universal Family to concern for the small family unit. But this diversion must surely be minimized given the relative size of the two families and in most cases the more emergent needs of the larger family. BABA once explained that to be an ideal man, an ideal woman, is to be the same as God. The work of every spiritual aspirant is to become an ideal man or an ideal woman. If one sets this as the goal, then automatically one will set the proper example in any sphere of life, in whatever role one is cast. Automatically, one becomes the ideal husband, the ideal wife.

But what is that ideal? Here one must be very careful not to confuse objective or worldly desire with that which is right or proper, because the world is never perfect, not always as we would like it to be. Although each of us would prefer to live in peace, it may be that our duty is to go to war. Though we would prefer that married couples should live harmoniously together, it is not always possible for one to do one's duty and this also to be the case.

The perfect (and I do mean perfect) example is BABA. BABA is setting the ideal for the Spiritual Aspirant who is also a married

person, and so let us examine it. The physical needs of HIS wife and son were always met, although not with luxury. (HIS son was being educated in the Ananda Marga Primary School in Patna and HE and HIS family were living in the same house with quite a few other persons at the time HIS wife and son left). As regards the mental and spiritual of HIS wife and son I feel unqualified to comment here, but I assume that it cannot be less than sufficient considering what HE has given each Ananda Margii. Finally, though, HE remained uncompromisingly strict in regard to HIS duty to the Universal family. When HIS wife sought to intervene in the workings of the organization, HE explained simply that HE was responsible for this matter and it was not her concern as she was living the life of a housewife and not of an organizational personality. (HE had offered her many times work in the organization, but always she had refused). When she threatened to take HIS son and leave if HE did not follow her advice, HE would not be blackmailed or deterred from HIS duty - HE said simply, "Go if you want, stay if you want." When she left with HIS son, BABA only said, "Remember that if you ever wish to return, MY arms are always open to receive you." HE did not run after her, rather, as she left with certain defectors and took to the activities of a defector, then from the organizational and ideological point of view, HE treated her as a defector. So it is clear that one must maintain the outlook that marriage is a tool for creating successful spiritual aspirants and not that spiritual aspirants are a tool for creating successful marriage. The higher ideal is to find victory on the spiritual path, and pursuit of that ideal with regard to a balanced sense of responsibility for both the small family and the Universal Family can only be a blessing for all humanity and in the long run both strengthen and make more blissful the institution of marriage.



One thing more needs to be said about the spiritual path. To tread on the spiritual path is to pursue Brahma - both the unmanifest Brahma and the Brahma which is pervasive in all finite objects. Marriage poses a great difficulty in this regard and that is the threat of passionate attachment. This passion is a finite drive and though it is often called "love", in fact it is quite the antithesis of love. Passion is directly opposed to love. BABA says in Subhasita Samgraha (1st Part), "Love and passion are mutually antagonistic tendencies. The attachment for a finite thing is an expression of extroverted energy, whereas the attraction for the infinite is an expression of the introverted energy. That is why these two can never co-exist. The aspirant will, therefore, have skillfully to transform passion into love. Do you love your son? No, no, you do not love your son. You love Brahma in the form of your son. By loving your son as a son, you cannot love the Lord. Where there is feeling of son, there is no Lord, and where there is the Lord, there is no son. Where 'you' exists, HE does not; and where HE

exists, you are no more." And so you see, any passionate attachment to husband or wife, son or daughter must be carefully avoided. The marriage relationship is one of service, but at the time of rendering service you must be inwardly and devoutly thanking the Lord humbly for appearing before yourself in the form of your husband or your wife or your children. And if your husband, your wife or your children should suddenly be taken away from you, then you have not lost anything because Brahma, the Lord, is everywhere and omnipresent.

The spiritual path is a difficult one and there is no easy way to escape one's duty on this path. It is equally as difficult (perhaps more difficult) to be a householder as to be a sannyasii. By the effort made in overcoming the obstacles on the path, one becomes established in the spiritual ideal. Remember always that "Marriage is not a hindrance to Dharma Sadhana; marriage is a Dharmika ceremony". There should be no inferiority complex or feeling that being married one is less suited to or capable of God-realization; but at the same time, it is very important to note that one must never, even by mistake, think for a moment that marriage is an "easy way out" or that through marriage one may seclude oneself from the rest of the Universal Family and one's massive duty in that direction. Marriage is no "safe haven" for the spiritual aspirant - the only shelter for the true spiritual aspirant is the Lord, Brahma.

The marriage vows are not an escape from any previous responsibility but only an additional duty to be taken on in service to the Universal Family and to the Lord. So it is crucial that the marriage vows should never be used as an excuse for not performing one's duty to the Universal Family properly or as a cudgel to prevent one's spouse from doing properly his or her duty. Rather the oppos-

ite approach is to be taken and by virtue of the marriage and service to each other, each partner should become more competent and more eff-

ective in serving the Lord and in achieving his or her most cherished Goal.



"Remember that you have no moment of rest until and unless each and every person of the universe adopts the ideals of Ananda Marga."

- BABA



TARA NAM

This song, originally entitled "Lord of Lords", is now the new TARA NAM, the song to begin the Akhanda Kiirtans. It was decided to change to this from the Sanskrit mantra because it is more relevant to our culture to have a song in English.

Lord of Lords, BABA
King of Kings, BABA
The Universe rings with Your Song
Baba Nam Kevalam Baba Nam Baba
Baba Nam Kevalam.

Planets spin to Your Cosmic Plan
In Your mind flows the Universal Dance
All creation is in Your hand
Baba Nam Kevalam Baba Nam Baba
Baba Nam Kevalam.

Witnessing all, BABA
Great and small, BABA
Each raindrop fall is known to You
Baba Nam Kevalam Baba Nam Baba
Baba Nam Kevalam.

Mind's own force, BABA
River's own course, BABA
You are the Source of it all
Baba Nam Kevalam Baba Nam Baba
Baba Nam Kevalam.

Darkness gives way to You
Evil will bow to You
All things they flow from You
Baba Nam Kevalam Baba Nam Baba
Baba Nam Kevalam.

Hearts of Hearts, BABA
Light of Lights, BABA
You are our Sight and our Love
Baba Nam Kevalam Baba Nam Baba
Baba Nam Kevalam.



Lord of Lords, BABA
King of Kings, BABA
The Universe rings with Your song
BABA NAM KEVALAM BABA NAM BABA
BABA NAM KEVALAM.

Pain and sorrow they will fall,
Proud men you'll hear them call
BABA BABA take us all
To the depths of Your Heart
Be our one Guiding Star
Call all minds from afar
Now we know who You are ...

BABA NAM KEVALAM
KEVALAM BABA NAM
BAB BABA BABA NAM
BABA NAM KEVALAM BABA
BABA NAM KEVALAM

SECTORIAL SEMINARS

August to September was an active period for seminars. The following are some reviews of these retreats.

WWD



The WWD retreat, our first sectorial sisters' retreat, was four days of intense WWD activity and close sister contact. With three Didi's there, one of whom was our new GV avadhutika, Didi Ananda Sampurna, about 20 sisters and a dynamic programme, everyone experienced great growth in all spheres and the feelings of co-operation and mutual sharing which developed, sweetened the sisters' devotion towards our Lord, BABA.

The schedule was closely followed by everyone. All night guard duty and morning PT were maintained daily. The creche, managed in a nearby house by the brothers, provided some relief for the mothers, but this is one area that we still have to work on.

The programmes were so inspiring and informative that all the sisters wanted to participate as much as possible to share in the growing dimensions of awareness. PWSA day proved to expand everyone's ideas of what PWSA aims to encompass. A discussion on the objectives of PWSA followed by a talk by Dada Abhiik on the organisational relationship between WWD and AM, provided a theoretical basis. The evening's discussion with a non-Margii sister who had spent many years in jail and was eventually released as a result of a campaign by other sisters, gave us all a more practical perspective on the possibilities of work for PWSA.

GV day began with a discussion on aspects of GV - discipline,

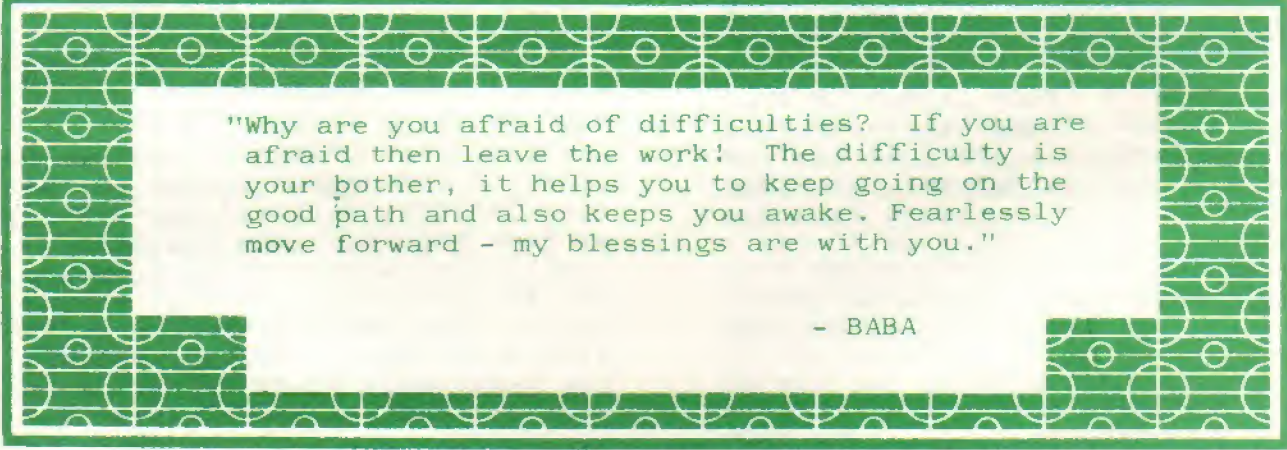
physical training, uniforms, etc. which served to dispel many of the conditioned reactions associated with military institutions in society. It was then full steam ahead - marching drill - feeling our unity and strength together, self defence - practical physical training, followed by a vigorous and extremely enthusiastic (if not skilful!) game of soccer. In the evening, impromptu speeches gave us all a chance to confront our fear vrtiis as well as the experience of speaking in front of others and of accepting positive criticism.

On Amurtel day, we held a concert for handicapped people at a nearby institution. The coordinator there was very wary of us being from AM but after the concert, he was so pleased with our work that he got their bus to take us all home. We were all inspired, to say the

least, with BABA's skilful managing and perfect timing. That afternoon, we had an impromptu discussion in lieu of a first aid class (the sister couldn't come) and this proved again to be another of BABA's little arrangements. We had the opportunity to discuss a lot of very important aspects of the women's movement outside and inside of AM, also in relation to our own personal experiences, intimately and lovingly shared.

That evening HPMGL directed all this energy towards BABA in our bhajans and kiirtan and by the next day, when we had our first sisters' Akhanda Kiirtan, everyone was feeling very very close to HIS sweetness. With HIS Divine Inspiration, we were all ready to implement the programmes we had worked out at the board meetings. JAI BABA!

Caturika



"Why are you afraid of difficulties? If you are afraid then leave the work! The difficulty is your bother, it helps you to keep going on the good path and also keeps you awake. Fearlessly move forward - my blessings are with you."

- BABA

UKK



BABA gave us a very beautiful setting for this (the last) UKK, as well as very sympathetic caretakers. As always, there was a strong feeling of unity and of devotion to our Lord. We were especially blessed to have no less than five acaryas and one avadhutika (and only one month before, we were wondering whether we'd have one!)



Everyone found Dada Abhiik's talks on social philosophy very absorbing (which included new translations of the five fundamental principals of PROUT). In the evenings were two RAWA concerts, BABA stories, bhajans and an Akhanda Kiirtan, all of which left us most inspired.



On the objective level, there were board meetings and a Dharma Pracar workshop. Nirainjana presented an RU workshop and Ainjali an AJM presentation which included video tapes of past demonstrations.



Guard duty was maintained ably by both brothers and sisters, although there were no major police visits (unlike last UKK). Creche worked out well with an old farmhouse on the property being used for it. On the last morning everyone cleaned up in record time and rushed off to attend a demonstration condemning the cancellation of Dada Abhiik's passport.

VINAY

RAWA

Rawa had its first Sydney Sectorial Retreat this month. The retreat was held on a beautiful farm environment about 150 miles out of Sydney - no doubt this contributed immensely to the dynamism of the retreat.

Seventeen people attended the retreat - after which everyone felt that the two days were just not enough. Later in the year, it is intended that we hold a regional RAWA retreat (at least for Sydney region). However, for the short period we had, the subtle depths of "art" which were touched on, were very stimulating and productive.

However, for the short period we had, the subtle depths of "Art" which we touched on was a great feat in itself.

The night we arrived at the site, a short introduction was given as to what would be covered over the next two days. The first morning an experimentation with clay was conducted in an effort to utilize and discover the potential of one's creativity - to break down the conditioned patterns of conceptualization - of creating externally visual forms.

After midday sadhana and lunch on the sunny farmhouse verandah, Surya Prakash gave an introductory talk on the function of theatre as a service to the people rather than as a performance for entertainment's sake. This subject in particular was quite unique in itself as the function of theatre in its true sense, in relation to Rawa, has never been touched on in this sector with such depth.



Surya also introduced two new names to us, Grotowski and Stanislavski - two Polish wonders who present a revolutionized concept of theatre. In Grotowski's research with his "theatre laboratory" he has tried to touch on the essence of theatre - so that it is presented from a spiritual source or centre rather than through a myriad of facades.

After dinner, we had a night of music. Doing experimentation by improvising different instrumental sounds as a backing to singing and other instrumental tunes.

The second morning covered the structure and function of Rawa up to date in Sydney Sector. From this discussion it was apparent that there was a great need for a "working committee" (on a regional level) and so, with renewed enthusiasm, a committee was formed consisting of six people.

The purpose of the "working committee" would be to act as a catalyst or a source of energy, from which direction would be given to other units throughout the sector for projects, plan of attack, etc. Basically, the committee will do a lot of ground work, research, investigation of projects and work out activity programmes, etc. Withing the working committee itself are other bodies which are at present concerned with publications, finding venues, taking care of the constitution.

The reason for the need of the working committee is that RAWA (as an organization in its own right, concerned with the propagation of benevolent "Art and Literature" for the benefit of the social and individual upliftment) must start with the basic requirements relative to its make up.

To build or construct anything, a steadfast foundation must be formed first, from where it may grow and expand. Previous to this, Rawa has done incredible "one night stands" so to speak. But in a very spasmodic fashion, without the continuity needed for its growth. Now we must start afresh with the most basic materials and build our way up, having an overall look at all the projects and publications, leaflets, etc. done so far.

From the working committee, we have also been able to form three areas or departments which Rawa may begin to concentrate on, i.e. 1) theatre 2) music 3) painting/design. At present there are enough interested and experienced people within each of the three areas to enable us to form a good working structure.

A "theatre group" has already been established, meeting once a week. Eventually it is hoped that the group will open workshops to the public - from these workshops, over a period of six weeks or so, outside people will be able to join the group for productions etc. However, this will totally be determined by the degree of sincerity and understanding of the purpose of this type of spiritual theatre, that the concerned persons have.

The retreat came to a good ending by everyong pitching in to help with shudra work in and around the farmhouse, as an expression of gratitude to the two people who so generously made their home open to us for two days, free of charge.

With the formation of this new working structure and the new Rawa centre in Wellington, hopefully this is the turn of a new era for Rawa, one in which Rawa will continue to grow and expand under HIS Loving Hand.



Slogans

The following slogans have been created for use in this sector instead of the Sanskrit ones.

Glory to the Supreme Father
 Victory to the Supreme Father
 Humanity is one
 Ananda Marga
 Who will establish One Human Society?
 Victory to Dharma
 What is the answer to Government corruption?
 Shrii Shrii Anandamurtiji

BABA!
 BABA!
 UNITED FOR EVER!
 VICTORY!
 ANANDA MARGA!
 ANANDA MARGA!
 PROUT!
 VICTORY!

AJM

Ainjali

After the excitement of August, this past month has been more low key for AJM, but there is of course still much that needs to be done. The two main issues at stake at the moment are the cancellation of Dada Abhiik's passport, and the refusal of the prison authorities to allow Narada, Govinda and Vishvamitra to have a contact visit with Dada. Regarding the first matter, we are trying to regain the passport through official channels, but some Margiis frustrated with the lack of progress, have adopted less orthodox methods ... Kaevalya last week became the second "pamphlet bomber" to disrupt the sacred halls of Parliament with cries of "restore Michael Brandon's passport". Success in this matter may take a little time but there is no doubt it will be achieved.

The Long Bay prison episode has also been going on for some time now. The three brothers began a protest hunger strike (till death if need be) on 4th September, and today, September 25th, Narada and Govinda are still fasting and will continue to do so until they are granted permission to see Dada. A demonstration was held outside the Department of Corrective Services immediately after the UKK and Candrika, in true suffragette style, chained herself to one of the doors in the Department office. She was eventually cut free with huge bolt cutters, arrested for trespassing and carried away in a police car with siren blaring, accompanied by hearty slogans from the forty

Margiis present. The details of our interaction with the Corrective Services Department are included in an article in the next issue of "Dharma".

Our most recent news is that Dada Mayatiita was arrested by the Immigration Department on Friday 22nd September for visa irregularities, and is at present being held at the Villawood Detention Centre awaiting deportation either to Guam or to the USA. The Government is quite determined to keep our acarya numbers to a minimum but they just don't realise they're fighting a losing battle!

VICTORY TO DHARMA!

N.Z. Sect Member Barred By Australia

SYDNEY.—A New Zealand member of the Ananda Marga religious sect has been refused entry into Australia.

David Hammond (23) stayed in Sydney for less than a week, was forced to return to Wellington soon after arriving at Sydney airport early yesterday.

NO CONVICTIONS

Mr Hammond has no criminal convictions, he said.

About 10 sect members from New Zealand and the South Pacific were invited to attend the conference.

Mr Dimelow claimed Hammond was refused entry only because he belongs to the sect.

"He was approached as he was coming through customs as to whether he was a member of the Ananda Marga," Mr Dimelow said.

"When he admitted he was he was promptly put on a flight back to New Zealand."

Mr Dimelow said the refusal of entry was part of a campaign of harassment against the sect.

Mr Hammond later confirmed he was traveling under another name.

'Bomb' increases security fears

By political correspondent
MALCOLM COLLESS

A MAJOR boosting of security protection for Federal MPs seems certain following the discovery of a mock bomb in Parliament House.

The "bomb" was found on Wednesday in the women's lavatory off Kings Hall in the main entrance to Parliament House.

It consisted of a small box about the size of a shoe box with a timing device and leaflets supporting the Ananda Marga religious sect.

It is the second such incident in the past two months — a box with similar contents was found in the men's lavatory off Kings Hall in August.

And in that time there have also been two demonstrations in the public gallery while Parliament was sitting involving supporters of the religious sect.

The Prime Minister, Mr Fraser, who has made much of the need for tighter security following the bombing at the Hilton hotel in Sydney during the Commonwealth Heads of Government Regional Meeting earlier this year, is understood to have been irate when informed about the latest incident which took place on Wednesday.

And security sources have told The Australian that they are far from happy with Parliament's present level of protection, which they claimed had serious shortcomings.

As a result of the latest demonstration in the public gallery, people wishing to watch Parliament in action are being searched by police before they enter the gallery.

Announcing the tighter procedures last week the Acting Speaker, Mr Clarrie Millar, told Parliament that people could expect to have their bags searched, in the manner of procedures at an international airport, before they were permitted into the gallery.

But security sources say the latest "bomb" incident shows that searches should be con-

Bomb scare sparks fears for MP safety

FROM PAGE 1

ducted at the entrances to Parliament House. At present, members of the public can move around Kings Hall without being searched or requiring special passes.

Security officials also say there is a need for a more effective pass system for people entering other parts of Parliament House with tighter scrutiny of the identity of those carrying passes.

Security surveillance around Parliament House has been gradually stepped up with particular emphasis on the need to watch for known political fanatics.

In the past week or so an extra 30 police have been assigned to Parliament House for security duty.

Security inside the House is the province of the Speaker of the House of Representatives, Sir Billy Snedden and the President of the Senate, Senator Condor Laucke.

Sir Billy has been away from Parliament visiting Israel, but is expected to review the security situation before Parliament resumes sitting next week.

In his report to the Government on security, the former head of New Scotland Yard, Sir Robert Mark, suggested a special set-up to protect Parliament House which would put it in better and speedier contact with police resources.

Sir Robert said this sort of system had been established in England to counter terrorist activities.

This year's Budget provided a substantial boost for security spending with the allocation rising by \$9.9 million to \$19.9 million over a full year.

Although the Government has agreed in principle to Sir Robert's suggestion that a federal police force be set up incorporating the A.C.T. and Commonwealth forces, no timetable has yet been announced for this merger.

Woman showers MPs with sect's leaflets

From our
Parliamentary Reporter

For the second time in six weeks, the Chamber of the House of Representatives was showered yesterday with leaflets from the Ananda Marga.

Just after question time a woman stood up in the gallery, shouted "return Michael Brandon's passport" and threw hundreds of leaflets into the Chamber.

A similar thing happened six weeks ago.

Three weeks ago, there was a bomb scare after an empty shoe

box was found in a lavatory off Kings Hall. Ananda Marga leaflets were found inside.

Yesterday's incident hardly raised a ripple in the House. The Speaker, Sir Billy Snedden, continued calling for papers to be presented, several members groaned.

The woman was released after being interviewed by Commonwealth Police for almost two hours. She was not charged.

Michael Brandon, head of the Ananda Marga in Australia, had his passport confiscated on August 9 after his return to Australia from a visit to India.

CONTINUED PAGE 2

Perth School

Chandra Shekhar

In the year of the Hilton bombing and the Yagoona Nazi incident, it's all but miraculous! Some two years ago, Perth school was our sector's glamour project. Infant, Primary and Secondary schools were operating in three separate premises with combined enrolments reaching 56 pupils. Then came the doldrums and rapid deterioration. The original staff withdrew and a new staff came forward to start this year: Miira, Bharata and (later) Giita. A mere 11 pupils remained all in the Upper Primary and the premises were run down, drab and neglected.

And then came the miracle. By His Grace the new team (with the solid backing of the Unit "Save the School" committee) completely revamped the physical and learning environment. The interior has been repainted in fresh, vibrant and dynamic colours. Shelving was



Part of the "Big Family" (Upper Primary). Physical environment colourful, learning environment is structured and dynamic - the kids love it!!



The New "Little Family"
Colourful, exciting environ-
ment and happy faces.

Caleb's fifth birthday
party

installed and furniture given the gloss treatment. Two brick walls are to be torn down to provide double sized classroom space for the expected 40 pupils for 1979. The school now has 18 pupils, including a new Infant section (Little Family) for 4½ - 7 years olds. The school will re-open its Secondary section this January, so the one building will cater for the whole range of school students.

A minimum of three to four Margii "Apprentice Teachers" will start in 1979 in Perth under the inspiring and professional direction of the Principal, Bharata. Hopefully, this number will build up to six by the end of next year.

In Bharata's words, "Well, the literacy programme's together and the kids love the numeracy programme we've set up. They're right into their sadhana and they really get a lot out of their self-analysis sessions. Music, drama and craft options are good. Any remedial work is good, with the parents contributing so much. I'm a little unhappy about the Social Studies programme, but I've got a scheme in mind for that ..."



All around the sector, it's the same story. The schools are really coming together now and there's no holding us back!

Around the Sector

Kaevalya

A very successful sectorial seminar was held early in September. It was well attended by Margiis and Acaryas. The caretakers at the camp site treated us very warmly and made us feel really welcome.

The programme for the UKK included board meetings, classes by Dada Abhiik, lots of kiirtan and sadhana, and two RAWA concerts. Dada's classes were very inspiring as were the board meetings. As a result of the board meetings, an unofficial board consisting of RAWA, RU, DP Publications was formed to find better ways and means for propagating our ideology.

SYDNEY; South Sydney now has two units - one centred around Lewisham and the other around Binning Street. The unit meetings are well attended by Margiis and everyone is getting more enthusiastic about working for BABA's mission. ERAWS, DP and RAWA committees have been formed to

organize unit level activities, in those fields. The soup kitchen is continuing. It is now being organized by several Margiis.

CANBERRA: Canberra recently acquired a new LFT and a new jagrti. Om Prakash is the new LFT. All correspondence and newsletters, etc should be sent to 7 McGregor St., Deakin, ACT.

ADELAIDE: The soup kitchen is continuing in a community centre. The clearlight working bees are continuing. DHARMA distributed to bookstores.

HOBART: The school has been completely renovated, rooms have been painted and classes reorganized. A DDC programme has been implemented. A talk was given at the Theosophical Society. *14 UMM's were given. The weekly philosophy class has been extended due to popular demand. A GV meeting was held. The Saturday morning stall continues and is a good venue for pracar.

sectorial review

MELBOURNE REGION

Adelaide: Holding of public forum which had very good response, many sympathisers. LFT and Margii took part in vigil outside Parliament House organised by the Young Christian Workers to protest about the detention of their members in South Africa - AM was discussed. The unit will become involved

in the running of an evening soup patrol and they will become involved in the unit's soup kitchen. Soup kitchen continues and is expanding - it will now be based at an intercity community centre so as to involve more people in the preparation of soup and sandwiches. Excess is distributed to an

aboriginal hostel and women's refuge. University radio has offered a half hour programme. Weekly planning meetings to be held in Goodness Gracious restaurant to discuss the organising of demonstrations, projects, PR, etc. The restaurant might also possibly become the alternative art centre for Adelaide. Unit seeking to become actively involved politically and socially in other groups. Therefore the unit will participate in a coming "fun run" (organised by local paper for charity) so as to make the community more aware of AM. Unit newsletter posted. Six week course drawing to a close - many eager for initiation and new six week course will start after sectorial UKK.

Melbourne: Interview on community radio for half an hour with two lawyers for their show - to be finished on following week's programme. Course at technical college and jagrti.

Hobart: RDS of school and unit Philosophy class continues. Talk given to Theosophical Society on AM education. Saturday stall still running.

PERTH REGION

Perth: Seminar held and another one to be held. OSC held at jagrti. Personal contacts being set up between YMCA and women's learning exchange in reference to courses in third term. Press contacts concerning BABA's release going on all week on radio, paper and TV. interviews. Aboriginal bulk buying programme started - fruit vegetables and dry goods have been taken to the camps. March in city celebrating BABA's release. Talk given at public school to interested student teachers on AM education.

BRISBANE REGION

Brisbane: Leafletting done at Unemployed Union Rally. Class

at jagrti in mornings and evenings.

Anandapalli: Four week courses continuing in three towns. Retreat organized.

SYDNEY REGION

Papers, TV, radio being constantly kept in touch. Media coverage of Parliament incident in Canberra - radio, TV carried various interviews. Demonstration in Sydney concerning cancellation of Dada Abhiik's passport.

WELLINGTON REGION

Actively pursuing the sight for a land community. English classes given to migrant women. The RAWA house is to incorporate a drop in restaurant where artists can perform and display their work. Talks, classes and seminars held at various units, universities. Attendance at demonstration for the independence of East Timor. Good contacts made with other alternative groups. Visiting Margiis in prison. LFT refused entry into Australia for UKK. Full nation-wide coverage was given on TV, radio and papers (generally sympathetic). Margiis attended a meeting of the Values Party.

GUAM REGION

Three week asana class held. Talk given to Unitarian Fellowship. Article on asanas prepared in the local newspaper. 16PTS booklet revised and now only needs to be typed.

ACARYAS' REVIEW

Dada Abhiik Kumara: RDS with Didi Malinii, Dadas Vacaspati and Mayatiita; talks with Dada Kushal and Didis Cinmayii and Ananda Sampurna.

Dada Vacaspati: Discussions about land project in Auckland and the future of the jagrti there. Plans were made to purchase the land as soon as possible and begin work on it. Prison

visit held and meeting held with the superintendent there to arrange DC. No new development in the search for an island. The RAWA project is progressing, with a few more margiis helping. Arrived in Sydney for Sectorial UKK and RDS. Meetings held in Sydney and some Margiis visited. Didi Malinii: Celebrations held for BABA's release: public kiirtan and sadhana. Special DC's, WWD circular about SWWD retreat put out. Visited Hobart. Worked at school teaching French, moral studies. Material prepared from Ananda Sutram for the students. Saw various students in reference to sadhana. Consultations and lesson reviews. OSC for new people. Weekend retreat held. RDS for AM school, RDS for school, RDS for unit. Didi Cinmayii: Arrived in Sydney from Bangkok. Press conference

for press, TV and radio given at airport. Articles for PRANAM, DEVII and SISTER. Trying to have passport returned. Prepared PWSA seminar for WWD retreat. Attended retreat for WWD. Has taken on temporary posting of assistant secretary to PWSA sec. till proper posting orders received.

Dada Kashul: Arrived in Sydney. Press conference held. Visited and observed various AM activities around Sydney. Visited Anandapalli. Dada Mayatiita: Three week asana class held. Talk given to Unitarian Fellowship. Article on asanas appeared in local newspaper. 16 PTs book revised and now in process of being typed. Arrived in Sydney.

Didi Ananda Sampurna: Attended Committal hearings in Sydney and also attended SWWD retreat.

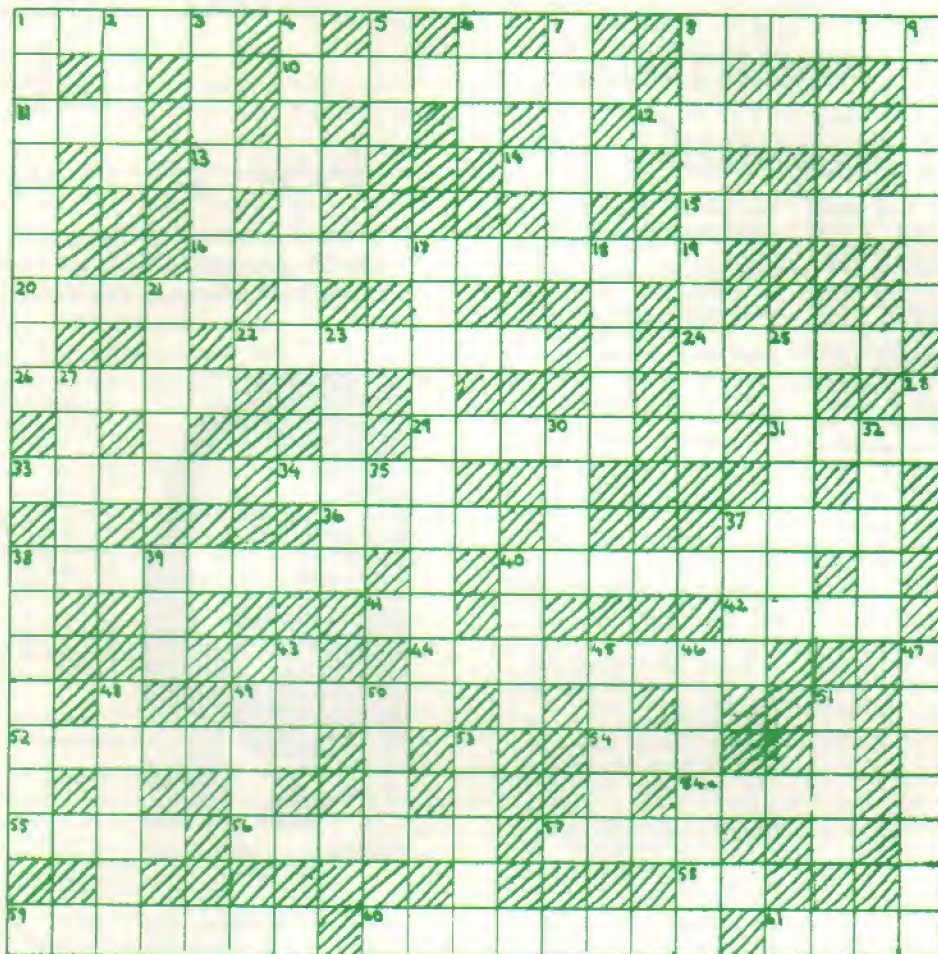
CONTRIBUTIONS

If you would like to help make PRANAM the best sectorial newsletter you can help by sending in any material which you think will be inspiring for other Margiis to read or see. This could be in the form of a literary piece of work (poem, essay, etc), a drawing or a report on some activity in your unit (with photos if possible). Just send your contributions to "PRANAM", c/o Sectorial Office.

CROSSWORD COMPETITION

The prize for the first correct entry received (send to S.O. c/o Caturika) will be any one of the parts of Subhasita Samgraha (Pts 1 - 4) or Ananda Sutram. Please nominate your choice when you send in your entry. The complete solution will be printed in next month's PRANAM. Good luck! (Closing date is 1st November.)

CROSSWORD: No.1



ACROSS:

1. That which is always moving.
3. Witnessing consciousness.
10. Relative - not Absolute.
11. This prefix, when combined with '-tra' suffix, makes a valuable spiritual tool.
12. The samskaras of human beings are many and varied, but theirs are alike.
13. Layer of the mind.
14. " ... purus'ah darshanam' shaktishca" (Ananda Sutram)
15. That which liberates the mind.
16. "Bha'vah bha'va'tiitayoh setuh ... (Ananda Sutram)
20. Name of Shiva's first wife.

DOWN:

1. The father of Parasurama.
2. Binding principle.
3. Upper converging point of Ida, Pingala and Susumna nadis.
4. Spiritual language.
5. "Krshna na'ma Harinama barai madhu'r, jana Krshna bhaje se bara catura" (Sloka taken from SUBHA'S'ITA SAM'GRAHA PART I.)
6. Great innovator.
7. Not the doer... "Purus'ahakarta' phalas'ks'ubhu'tah, bhavakendras-thitah gun'ayantrakashca."
8. The Supreme Soul.
9. There are twelve vrttis associated with this plexus.

22. The effort to make oneself complete.
24. Permanent nirvikalpa samadhi.
26. Life is meaningless without
29. Divine.
31. The layers of the Cosmic Mind.
33. It is because of that the existences of all mundane objects find their factual substantiation and recognition.
34. Most dearly beloved.
36. On initiation into Ananda Marga, the process of meditation most commonly taught is called mantra.
37. God as the "thief" of samskaras.
38. Both discrimination, between the permanent and transitory, and are needed to gain knowledge of the Self.
40. He who is dedicated to the service of the Universe.
41. Shudra-, Vaeshya-, Ksatriya- and Vipre- citta services comprise the different types of service that can be done for a human being. Collectively they are known as ... Yajina.
42. (Name) The patron Goddess of Tibet.
44. Crudest quality of Prakrti.
49. Permanent savikalpa samadhi.
52. "Sudham avantam "
54. Prefix that means "without".
- 54a The one that takes you from darkness to light.
55. Minimum requirements of life.
56. Undecaying.
57. There are ten of these associated with the human being.
58. Negative word.
59. Trivalent Cosmic Energy.
60. The existence of this depends upon Prakrti's increasing control over Purusa.
61. Goddess.
18. A bird that is said to be a symbol of spiritual discrimination.
21. Jewel - a name.
23. Process that leads to Nirvikalpa Samadhi.
25. The thought waves of Brahma.
27. This word is used as both a description of the absolute, and a moral principle.
28. Pronoun, referring to Purusa.
30. Five fundamental yogic principles.
32. Sadhana cannot achieve this.
35. Syllable which, when repeated, forms a special word.
37. One of the meanings of Shiva is the same as that of
38. Something that is required to free human society from a state of extreme inertia.
39. Factual truth.
40. Witnessing Purusa of the maya kosa is called Prajina.
43. Primordial sound.
45. Another name for the susumna nad.
46. Where the sentient, mutative and static principles are all dormant Brahma is known as
47. Eighth limb of Astaanga Yoga.
48. That which liberates from crudeness.
49. Depending on an uchi (accent) this word can have two very different meanings.
50. " ... Brahmaeva gantavyam" (from Pitryajina).
51. That person with the power to elevate one's kundalinii.
53. Is comprised of spiritual philosophy, socio-economic theory, social outlook, scripture, and preceptor.

NOTE: Roman Samskrta, as given by BABA, is used in this crossword with the symbols (uchis, nichis, etc) omitted. However, occasionally the 'sh' form will be used instead of 's' and occasionally 'n' instead of 'r'.

Australia bans Dunedin member of sect

A Dunedin student has been banned from visiting Australia because of his connections with the Ananda Marga religious cult.

Mr Chris Byars is secretary of the Dunedin branch and was to have flown to Australia tomorrow to take part in a yoga retreat.

But he was told by the Australian High Commission in Wellington that his name is included on a list of banned Ananda Marga members and that if he went to Australia he would be sent back.

Mr Byars is the second sect member to be refused entry to Australia within the past few days.

"I was to go tomorrow," Mr Byars said. "I won't try now."

Mr Byars has been a member of the sect for about four years and is secretary of the half-dozen strong Dunedin branch. There are about 50 members throughout the country.

The sect has been blamed for several outbreaks of violence in Australia such as the abduction and stabbing of Indian diplomats and the bombing of Sydney's Hilton Hotel.



MR BYARS . . . campaign against sect.

But Mr Byars and another sect member, Mr Philip Rasmussen, also a student, told the "Star" today that the Ananda Marga had no connection with these incidents.

'Victimised'

The group believes it is being victimised by the Indian Government for its opposition to the former regime of Indira Gandhi. Several of its members were imprisoned by the Gandhi Government but have since been released.

Mr Byars claimed that the Indian Secret Service and Australian Police Force had combined to work against the sect.

"We can't understand

Continued Page 3

FROM PAGE 1:

Australian ban on Dunedin man

why. In Australia we are just a social services organisation," he said.

The group believes that the attacks on Indians in Australia were fabricated to blacken the sect's name.

"It's denying us the right to travel to Australia — it's a blanket ban on members. We're not allowed in for any reason," Mr Byars said.

"It makes you wonder what this country is coming to."

The group believes that its telephones have been tapped both in Australia and in this country and wants to know how the Australian High Commission received the names of its members.

Mr Byars said that the Security Intelligence Service had raided a house in Auckland some time ago and that sect files were taken.

New Zealand's Minister of Immigration, Mr Gill, has said that the Government has no policy on the sect, but Mr Byars and Mr Rasmussen believe that there is one in the pipeline — what Australia does today, New Zealand does tomorrow.

"We believe that the New Zealand Government has already deported people just because they are members," Mr Byars said. "Last year they deported Dada Arun."

"We thought the ban was over — but this is ridiculous," Mr Byars said about his restriction.

Official view

From Wellington today, the Australian High Commission's First Secretary, Mr Trevor Sofield, said that the official view is that by its actions, the Ananda

Marga sect was more than just a quasi-political religious organisation.

The Australian Government had not taken kindly to the group's violence or intended violence, Mr Sofield said.

The Australian Minister of Immigration has similar powers to his New Zealand counterpart, to deny entry to the country of people who could be hazardous to their people's safety, Mr Sofield said.

He said that entry would not be denied to every member and that each case would be treated on its merits.

In Dunedin, the only active work done by Ananda Marga has been a course in yoga meditation at Otago University.

FLASH!

'Death my choice' tragic letter tells

This act of self-immolation is my own choosing and planned in secrecy. Divulgence would have meant sure prevention. It grew from a burning desire, an inner need to do something, to help stop the criminality of our exploited lives on earth. It was inspired by the sacrifice of seven others for the same cause - three from India, two from Germany (one woman), one American and one Swiss woman, whose own sacrifices have not been properly understood by the world. This action is taken to arouse the consciousness amongst all goodwishing people. May the light emanated enlighten all other hearts. May this action pave the way for the establishment of a new social order that is devoid of exploitation, misery and injustice.



Wishing you all the glory and prosperity.

The Prout Symbol

The rising sun represents all round progress.

The swastika represents VICTORY.

L. Phillips

Lynette Phillips (Shanti)
PROUTIST UNIVERSAL CITIZEN
a lover of humanity.

The death letter... "inspired by death of seven others."

The frantic parents of Sydney heiress Lynette Phillips made a desperate telephone search for their daughter in the 24 hours before she burnt herself to death in Geneva.

They rang Australian consular officials and friends in six European countries in a bid to stop her committing suicide.

British authorities expelled her from the UK after they learnt of her plan to burn herself to death outside the Houses of Parliament last Tuesday.

Lynette then apparently vanished on the Continent until she died in a petrol blaze outside the United Nations headquarters in Geneva, Switzerland yesterday.

She had written to fellow members of the Ananda Marga religious sect in Sydney explaining her reasons for taking her life.

"This act of self-immolation is my own choosing and planned in secrecy," Lynette wrote.

"This action is taken to arouse the consciousness amongst all good-wishing people."

"May this action pave the way for the establishment of a new social order that is devoid of exploitation, misery and injustice."

'Terrible'

Lynette said she had been inspired by the sacrifice of seven other people for the same cause - three Indians, two Germans, one American and a Swiss woman - whose deaths, she said, had not been properly understood by the world. Swiss police said she died within minutes after she poured petrol over her body and set herself alight in front of the UN building.

She was protesting against the UN's failure to do its job.

On Monday her father, Mr Harold Phillips, of Lindfield, telephoned officials of the Department of Foreign Affairs in Canberra and Australian consuls in Brussels and Geneva for news.



SACRIFICED... heiress Lynette Phillips.



FRANTIC... Lynette's mother Mrs Millie Phillips.

Her mother, Mrs Millie Phillips, of Castlereagh, who is divorced from Lynette's father, contacted members of the Ananda Marga in Sydney and together they rang sect headquarters in Germany, Sweden, Denmark and England.

Last night a tearful Mr Phillips said: "It's a mystery... what has made her do something terrible like this?"

He said there had been no inkling from Lynette's last letter, a month ago, that she planned to suicide.

"She seemed happy

about her plans to enter an Ananda Marga retreat in Sweden to train as a nun," he said.

"She even invited me to see her in the retreat, although she warned me of its spartan conditions."

• Continued Page 4

On October 3rd, our sister Shanti self-immolated in front of the United Nations building in Geneva, Switzerland. With her she had pamphlets and placards decrying the inability of the United Nations to do anything to help the suffering people on our planet. We are all deeply moved by Shanti's courage and selfless spirit and will honour her action with long Kiirtan and special Dharmacakra all over Sydney Sector. A pamphlet sent to us by Shanti will be printed in full in the next issue of PRANAM.

Horror suicide by fire

From Page 1

"What could have made her do something like this just two or three weeks later?"

Mr Phillips described his daughter as a very gentle creature.

"She became involved in the Ananda Marga sect about five years ago and I considered this dedicated but impractical of her."

"I would have rather she joined the Salvation Army or some other group if that was the way she saw her life," he said.

Yesterday, before the death of her daughter, Mrs Phillips was she was disappointed the Ananda Marga received Lynette's letter saying she would burn herself and had then passed the information on to her.

Interview

"Lyn is tied up with the Ananda Marga as closely as I am tied up with oxygen and water," she said in an interview on ABC radio.

Moments after the interview, a close family friend rang Mrs Phillips and said a photo in one of the Sydney papers showing a girl on fire in Geneva was her daughter.

Mrs Phillips said she found it extraordinary that British authorities could expel an Australian who was quite obviously emotionally disturbed.

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Ananda Marga,
9 Queen Street,
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Ph: 516 2174 (STD 02)
International: 612 - 5162174
Cables: "Anandam" Sydney,
Australia.

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